

I am the good Shepherd.
John 10:11

The Shepherd

I AM THE DOOR OF THE SHEEP. John 10:7.

The good Shepherd
his life for the
John
Haugen, Rev. A. K.
Marta

Volume 18

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Sermon for Twenty-Third Sunday After Trinity.

"FOR ALL"

I. God's Message for all.

The Bible is God's message to all men of all times, of every race and color. It is the guiding Light which God has given to all men to show them their true condition, to point them to their only hope and to guide them through a life of service to a blessed eternal destiny. What a tragedy that so few use God's Word.

That is a good man, that a bad man; this one a saint, that a criminal, this a race superior, that inferior. So reasons the natural mind of man prejudiced by the selfish desires of a sinful heart. It is natural for men to think that they are better than others. But the light of God's Word erases our distinctions and points to the true condition of all men naturally, by saying, "There is no difference; for all have sinned and come short of the glory of God." (Rom. 3:22-23). All men are lost in sin and need to be saved.

II. God's Will for all.

But who is to save man? He can not lift himself out of the mire. Only God can do that for him. But will He? Does God care? Is He concerned about me—one of two billions scattered over this big world? And then He may have favorites, care for some and not for others? I should never know if God had not revealed Himself as "God our Saviour," who will have all men to be saved and come unto the knowledge of the truth." (v. 3-4) Now I know. I know that He wants to save me. And I can tell you, whoever you are and wherever you are in this world of error and darkness, God wills your salvation.

III. Christ's Ransom for all.

God's will does not consist in wishful thinking. He does not only wish that you and I might be saved, but He sets to work to reach us with His through "The one Mediator between God and men, the man Christ Jesus who gave Himself a ransom for all" (v. 6-7).

Christ paid the ransom for us all on Calvary's cross. Yet many are not saved because they do not accept the release which the ransom price has bought them. Though freedom is theirs by Christ's ransom, they choose to remain captives to Satan. No excuse can give comfort to the conscience of those who through eternity must look back on gracious opportunities deliberately despised or carelessly squandered. Oh, the tragedy of having been ransomed, and yet lost!

"Ransom for all." God is here inviting us to believe that Christ has paid for us the purchase price of our salvation and that through this ransom we are free, saved from the guilt and power of sin and made heirs of eternal life. Enter through this door of faith into God's glorious freedom.

IV. The Church's Prayer for All

God's will unto our salvation found free course in Christ Who came to do His will in giving Himself a ransom for all. It is God's plan that His will shall also have free course in the lives of the ransomed and saved members of His church. God would work through us to save others. First He would work His will through us by prayer. We are to pray for all. "I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men: for kings, and for all that are in authority: that we may lead

CANADIAN LUTHERAN BIBLE INSTITUTE FALL TERM OPENS



Pictured above is the building of the Canadian Lutheran Bible Institute. The building is comparatively new. The ground was broken by Pastor G. M. Trygstad on July 4, 1939, and the Corner Stone was laid August 27, 1939. The building was dedicated October 26, 1941.

Professor Georg Moi, Principal of Camrose Lutheran College spoke at the opening service, Sunday November 1st, 1942. His text was I. Cor. 1:23. A goodly number was in attendance at this service.

The enrollment is smaller than last year. The teachers for the fall term are: Dean C. A. Bernhardson, Pastors: S. J. Rude, and A. M. Vinge.

The Inexhaustible Word

"Open Thou mine eyes, that I may behold wondrous things out of Thy law." Ps. 119:18.

If our span of life were that of a Methuselah we could yet pray the above prayer from the cradle to the grave and have it answered daily without exhausting the "wondrous things" found in the Word of God. There yet would remain "wondrous things" to behold.

The repentant sinner beholding in the Word for the first time the Lamb of God, which taketh away the sin of the world, can not help but to marvel and praise God for opening his eyes so that he is able to see this "wondrous thing."

But what about us who have beheld this—do we think that there are no more "wondrous things" in the Word yet remaining for us to behold and marvel? Do we open the Bible expecting nothing new and probably finding nothing new?

If this is the case there is a grave danger that the word of GOD, the word of LIGHT, the word of POWER,

the word of LIFE becomes stale to us. How we need under such conditions cry to God, "Open Thou mine eyes, that I might behold wondrous things out of Thy law." Our blindness does not make void the Word. It is still light, power, and life but in our condition of infirmity, or possibly death, we are not able to behold nor to experience it unless God is permitted to open our eyes and quicken our spirit.

Why have we come into such a condition. Possibly because of thinking that we can by our own reason or understanding open up the Word so that we might behold "wondrous things," and when we have failed in the attempt the conclusion has been drawn that there are no such marvellous things in the Word. Oh, the danger of thinking that our reason can open the Word so that we might "behold wondrous things" when the Holy Spirit alone can do it. "He (the Holy Spirit) will guide you into all the truth." Jh. 16:13.

Or do we, as we should, open the Bible with great expectancy, such as one unwrapping a hidden treasure, expecting to find wondrous things revealed to us in answer to the above prayer. Truths, which hitherto might be hidden to us, but now revealed and sparkling before us with crystal-clear brilliancy. A truth which is not contrary to truths already revealed but according to them—a truth which does not remove the luster and brilliancy of other truths, but make them more glorious and precious in our sight as they sparkle and glow in the new light streaming down upon them with its rich, radiant glow.

Oh, the joy, rapture, ecstasy which fills the heart to rich overflowing when, with bowed head and repentant heart, we behold such a truth just revealed. Nothing on earth can be compared to it. It becomes to us a pearl of great price. And with joy and thanksgiving we still continue to pray, Lord, "open Thou mine eyes, that I may behold wondrous things out of Thy law" because the Word of God is never exhausted. New

a quiet and peaceable life in all godliness and honesty" (v. 2-3). God promises to hear prayer that is according to His will.

Prayer is an introduction to service. Just as Christ told His disciples to pray the Lord of the harvest to send forth laborers into His harvest and answered their prayer by sending them out as laborers, so He often answers our prayer by calling us to service. Prayer issues in service. Indeed we can not completely separate the two. True prayer is serving, and our labour in the Lord is a potent prayer.

Are you praying for the unsaved? Are you seeking to bring them unto the saving knowledge of the truth? Or are you blocking the onward flow of God's will to salvation for all, by your prayerlessness and slothfulness in the Lord's work?

"God will have all men to be saved." Lord, help us to pray in word and deed, "Thy Will be done."

Amen.
A.K.H.

The Lad Who Went Away

I set his room in order
On that bright September day;
And I handled all his treasures
In a helpless sort of way;
Books and pictures, scattered letters
Someone wrote in girlish glee;
And a diary far too precious
For a mother's eyes to see;
Cast off shoes, and belts and collars,
All were put aside to stay;
For I set his room in order
When my laddie went away.

I set his life in order
When my laddie was a child;
Crooked ways I straightened for him,
Wounded feelings I beguiled.
May the hand that in his childhood
Lay so trustingly in mine,
Reach out upward through the darkness
To a guidance all divine!
Keep him safe, O heavenly Father,
Keep him strong and true today;
And grant eternal victory
To the lad who went away.

Mary Van Voorhis.

The Shepherd as Christmas Gift

This gift would be a reminder of your thoughtfulness twenty four times each year. An appropriate gift card will be sent with each gift subscription.

Suggested Rules Of Life

1. **Prayer.** To spend at least a half hour each day in prayer, meditation, and devotional reading of the Bible.

2. **Study.** To spend at least six hours a week in the study of religious subjects.

3. **Fellowship.** To join a local group organized for Christian fellowship and to attend its meetings.

4. **Charity.** To will to meet all people in the spirit of Jesus, and to speak the truth in love.

5. **Service.** To take an active part in promoting one or more of the social objectives of the Christian religion.

6. **Stewardship.** To regard all one's possessions as held in trust for God's service, and to budget expenditures accordingly.

—From "The Way of Light"
by Howard Chandler Robbins.

Announcement.

The fall Convention of the Southern Alberta Circuit will be held, God willing, in the Foremost congregation, near Bow Island, Pastor M. Arneson's charge, November 14—15. Text: Ephesians 4.

—Raymond Olson.

truths always remain to be discovered for us to behold.

Thy Word is like a deep, deep mine;
And jewels rich and rare
Are hidden in its mighty depths
For every searcher there.

This should encourages us, yes, spur us on, to continue praying:

O may I love Thy precious Word,
May I explore the mine,
May I its fragrant flowers glean,
May light upon me shine.

C. A. Bernhardson.

The SHEPHERD — HYRDEN

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Remember the Budget

Not long left now till the fiscal year of 1942 is at an end. We have reached only about two-thirds of our appropriation at this date. We want to remind the congregations that are still short of their allocation to speed up the work as much as possible. The work of the church must go forward. —V.

Rise, Ye Spirit of the Viking.

Rise, ye Spirit of the Viking,
Slumber not in danger's hour,
Call your sons to don their armor,
As they see the war-cloud lour!
Strike a blow for Norway's freedom,
Rise and break the tyrant's chain,
Smash the bonds of cruel traitors,
Norway shall be free again.

Norway opened wide her portals
Sheltered those who needed aid,
Saved the children from the menace
Of the War-god's fearful shade;
Back then came those self-same
children
When to manhood they had grown;
In the back they stabbed their helpers,
Saying Norway was their own.

Norway, land of peace and plenty,
Thus betrayed has felt the heel
Of the tyrant's cruel power,
As he through their homes doth
steal;
Bringing in the "grand new
order" (?)
Seeking thus all hope to drown,
But the Vikings shout their watch-
word,
"Norway's sons shall not go down."

As ye cross the foaming billows,
Hear the cry from wave to wave,
'Tis the Spirit of the Viking,
Calling to his sons to save:
Wives and mothers, little children,
Look to you and cry for bread,
While the foemen sneer and snicker,
Heeding not the tears they shed.

Hark! In answer to this pleading,
Hear the trample and the hum
Of the army drawing nearer,
As the sons of Norway come;
Soon they'll raise the flaming sword,
Strike the foeman's vital vein,
Break the tyrant's bands asunder
Norway shall be free again.

A. J. Anderson.

A Test

A good way to find out if our messages are convincing is to apply them to individuals and watch the result. If we are not able to convince individuals that they are sinners and in need of Christ, how do we know that we are convincing anyone in a crowd? A.B.A.

"Is Satan bigger than me?" said a little girl. "Yes," replied her father. "Is he bigger than you?" "Ah, yes," was the sad reply. "And is he bigger than Jesus?" "No." "Well, then," said the little one, brightening up, "I don't care a rap about him."

JOHN THOMPSON
Passes Away

John Thompson was born in Numedal, Norway, June 18th, 1855, came to the United States to the state of Iowa in 1873. In 1891 he was married to Margaret Larson, at Sioux City, Iowa, who now survives him, together with his two daughters, Mrs. J. J. Tang and Mrs. E. Erickson both of Parkside.

In 1910 he came to the Prince Albert district in Canada, and has resided at or near Parkside the greater part of the time since then. After an illness of some time he died at his home near Parkside September 29th at the age of 87 years.

Mr. Thompson had faith in the Lord. Funeral services were held from the Lutheran Church at Parkside, Evangelist S. Fengstad having charge and E. O. Walker also taking part. The Agrey sisters sang several selections; and "Jesus Lover of My Soul" and a number in Norwegian were sang. Interment took place in the Parkside Cemetery. Mr. Inkster of Shellbrook had charge of the funeral arrangements.

The following are a list of floral tributes: Wreath from the family; also from Mae and Albert; Vera and Clarence; Helen and Marvin; Mr. and Mrs. Roberts and family; Evangelist and Mrs. Fengstad; Mr. and Mrs. Gust Thompson; Mr. and Mrs. H. Binsky; Eddie and Gunder Thompson. Also Memorial wreaths for Bethany Sunset Home, Bawlf, Alberta; Ladies Aid Parkside \$3.00; Mr. and Mrs. A. K. Field \$2.00 and E. O. Walker \$1.00.

Pallbearers were: W. Agrey, A. K. Field, P. Hollman, A. Anderson, E. B. Erickson, J. Richards.

Circuit Meeting

Camrose Circuit will meet in the Vang Congregation, North of Wetaskiwin, Pastor K. O. Kandal's parish, November 20—22. Theme: I. John Chapter 5. This will be introduced by Pastor A. H. Solheim. The first session will open Friday, Nov. 20th at 2:00 p.m.

As this will also be the annual meeting for the circuit, each congregation belonging to the circuit should elect and send two delegates.

Sermon Sunday forenoon: Pastor A. K. Odland.

K. O. Kandal, President.
S. J. Rude, Secretary.

THE CENTENNIAL THANK-
OFFERING

Examples of Sacrifice Should Spur
US On.

The voluntary sacrifice of Christ upon the cross will ever remain the most outstanding example of loving devotion the world has ever known. It is the foundation of Christianity, without which there could be no Christian church. This is the secret of the appeal which the Savior makes to the hearts of men. It is the driving force in the hearts of His followers which has made them triumphant in the world of sin and indifference. Those of His followers who have caught His spirit of devotion and loyalty to God and man, have never found it difficult to follow Him. His example of supreme love and sacrifice has spurred them on when the flesh was prone to rebel.

This spirit of sacrifice should spur us on to complete the Centennial Thankoffering. It should make it a great joy for all those who have made pledges, to pay them in full and for those who have made no pledges, to send in a generous gift to this Thankoffering. NOW IS THE TIME! 1943 is soon here!

If we have not learned the habit of committing the daily steps to the Lord, we shall find it very hard to seek His help when we come to a fork in the road. — Spiritual Life.

Amisk Creek

Søndag den 25de Oktober samledes slekt og venner hos Hr. og Fru Holte i anledning deres Guldbryllup. Pastor A. M. Vinge var tilstede. Han leste et passende vers av Guds Ord og holdt bøn og en kort tale for Guldbrudeparret. Han sang en fin sang for anledningen og derpaa overrakte han Hr. og Fru Holte en beskeden pengegave fra forsamlingen. Henry og John Holte sang en sang for sine foreldre. Hr. og Fru Holte takket beveget for den ære som blev dem bevisst. Saa blev der lykønskninger om at Gud vil vere med og føre dem sikkert frem til livets siste kveld. Kvindeforeningen sørget for bevertning. Hr. og Fru Holte kom fra Amisk siste vaar og vi har lert at kjende dem som sande kristne og gode naboer.

Mrs. Aagot Flaaten.

Spørsmål og svar

Ved sogneprest Gunnar Dehli

Det sies at det er overføldig, ja rent ut ubibelsk for en troende at be Gud om tilgivelse. Det skal ikke være ret at gjøre op med Gud for dagen om kvelden. Et slikt oppgjør blir for dem som lever i naaden, bare trelldom. Er dette ret?

Nei, det er ikke ret.

Men slik gaar det naar kristendom og moral skilles ad og evangeliet ikke føder formaningen ut av sig.

Det er ganske merkelig at en slik overevangelisk kristendomsopfatning gjerne pleier være paret med et haardt og ubøielig sind som nok kunde trenge et daglig oppgjør baade med Gud og mennesker.

I det aandelige frihetsdokument som heter Brevet til galaterne sies det til alle som er frigjort i Kristus Jesus: "I blev kaldt til frihet, brødre. Bruk bare ikke friheten til en leilighet for kjødet!" Skal denne store aandelige fare avverges, maa Gud faa holde samvittighetslivet vaakent saa vi daglig er trengende til naaden. Med naadens trøst for hjertet følger naadens tuktt over samvittigheten til forsakelse av ugudelighet og de verdslige lyster. Dette sker ikke uten gjennom oppgjør med anger og sand hjertebod. Evangeliet kommer saa sjelene i møte. Det blir da ikke ved Sinai, men ved Golgata at den vaakne sjel faar sit daglige oppgjør med Gud. Vakte sjele kan føres til Sinai og dermed ind i lovtrelldom. Et daglig samvittighetsoppgjør kan ogsaa bli av den art at sjelen bare naar ind i lovens trelldom og ikke ind i evangeliets frihet. Men faar Guds aand naa den vakte samvittighet med evangeliets budskap, vil ethvert sant oppgjør med Gud og mennesker føre sjelen dypere ind i den uforskyldte naade.

Tanker

Det at Gud ikke handler med oss efter syndene vore, er hele evangeliets innhold. Og likevel sitter den smitten uutslettelig i alle mennesker, selv de troende, at Gud vil være naadigere mot os snaar vi er fromme, og mindre naadig naar vi har forsyndet oss. Men var det saa, da var rettferdigheten sannelig av gjerninger, og da var Jesu død forgjeves.

Rosenius.

Somme kristne har meget vanskelig for aa innrømme gjorte feil, og vil helst faa lagt skylden paa noen annen. Dette er visst en farlig form av hovmot. Det er godt aa lære aa si: "Du har rett, feilen var min."

O. L.

Some Kick!

He started to drink for the kick he would get,
Bur he got a kick which he lived to regret.
For those who have tried it have frequently found
That alcohol certainly kicks men around.

— Florence Marshall.

Bekjendelse

"Dersom vi bekjender vore synder, er han trofast og rettferdig, saa han forlater os synderne, og rensar os ifra al uretferdighet."

1. Johannes brev 1:9.

Leg vel merke til, at det er de Helliges gjerning at bekjende sine synder og at bede Gud, for hvem endog Himlene er rene, om tilgivelse. Hvad er du for en hellig dersom du ikke kjender og bekjender nogen synd? Herren tilgiver kun den som redelig bekjender. De stolte, sikre Hellige, beholder han deres synder til dommen. Men sig dog heller ikke: "Jeg maa og vil synde, thi jeg maa jo have synd og bekjende den; ellers har min Fader intet at tilgive og løse, og Frelser og Forløser maa han jo vere." Du er en synd, og du synder ogsaa uten dette Sataniske forset; thi selv med den redligste streben after sand helliggjørelse, feiler og faller man kun altfor ofte. Og din synd vil du da rigtig kjende og bekjende naar du bestreber dig for at vere uten synd eller for at avlegge al synd. De største hellige er i sine egne øine store syndere, thi jo helligere de søker at bli, destor syndigere føler de sig. Den som ikke jager efter helliggjørelse finder og kjender ingen synd hos sig selv. De hellige bekjender ikke blot, overhovedet, at de ere syndere, men sine synder bekjender de. Mange kalder sig usle syndere, uden at de dog for Herrens aasyn rigtig kjender en eneste av sine synder. Afsløres en eneste synd for dem, saa blir de vrede og retferdigj sig selv fordi de blot vil synes, men ikke vere hellige.

(Fra Stille Stunder)

Indsendt av N. F. Camrose.

Knuste Hjerter

Stundom møter vi mennesker som i det ytre er paa det nærmeste fuldkomme, baade naar det gjelder religiøsitet og kultur. Der er saa at si intet at "sette fingeren paa" i deres liv. Og allikevel merker vi at der mangler noget vesentlig. De er ikke "sonderknust" — Der er noget hardt og ufølsomt ved dem. Noget uforklarlig noget som gjør at deres liv ingen duftende aroma har. Om den store tonemester Paganini, fortelles det at han i harme kastet et kostbart instrument i gulvet saa det knustes. Det var en ny fiolin som han hadde bestilt og som han blev misfornøyd med.

Ei tid efter kom han igjen til den samme instrumentmaker og spurte om han hadde en ny god fiolin til ham nu.

Han fik en til prøve.

— Utmerket! Herlig! Henrivende! sa Paganini, efter at ha fremtryllet de mest vidunderlige toner paa fiolinen.

— Men det er den samme som De for en tid siden slog istykker! sa instrumentmakeren. Han hadde nemlig sat stykkene sammen igjen paa en kunstferdig maate.

Fiolinen maatte knuses for at bli brukbar for den store mester.

— Det er fryktelig at bli sonderknust, sier en tysk forfatter, men det er salig at være sonderknust.

Er du og jeg villig til at bli og være sonderknust i den store mesters haand? Der er de herligste løfter adressert til slike sjæler:

"Men til den vil jeg se til, det er den elendige, og den som har en sonderknust aand og er forferdet over mine ord!"

— for at gjenoplive de nedboiedes aand og gjøre de sonderknustes hjerter levende." Es. 57, 15 og 66, 2. Johannes Daasvand.

Tankekorn

fra fromme menneskers skrifter

Vaar tids undere skjer i og ved dem som overgir sig helt til ham. Da blir det haarde lett og det sure søtt. Ja, da skjer det umulige.

Hannah W. Smith.

Jeg er den gode Hyrde.

Joh. 10:11

THE SHEPHERD

Hyrden

JEG ER DØREN TIL FAARENE. Joh. 10:7.

Den gode Hyrde setter sit

liv til for faarene.

Joh. 10:11

Winnipeg, Manitoba, Første Nr. i November, 1942

23. søndag efter trefoldighet.

PENGENE I GUDS RIKE

Markus 12, 41—44.

Av generalsekretær Oscar Lyngstad

Der tales ofte om penger i kirke og bedehus, sies det somme tider. Men vi kommer nu engang ikke utenom pengene, som er nødvendige ogsaa i Guds rikes arbeid. Den kristne kirkes historie ikke minst i det siste aarhundre viser ogsaa at de midler, som har vært gitt til Herrens sak, har bragt rik velsignelse baade her hjemme og ute blandt de ikke kristne folk.

Men der skal øvelse til aa gi paa rette maate og med det rette sinn. Det blir vidnesbyrd om hvor langt hver enkelt er kommet i sin kristendom. Ogsaa naar det gjelder pengene skal en kristen streve etter aa være hellig og ulastelig for Gud. Det aa gi—enten det nu er til Guds rikes fremme eller til dem som trenger det — hører med til helliggjørelsen. Der maa være full fortrolighet mellom Gud og den enkelte kristne ogsaa om pengene. Apostelen Paulus forteller om menighetene i Makedonia, at de gav sig selv til Herren først, og saa gav de til Herrens sak “etter evne, ja over evne av egen drift.” Det er veien. Har jeg gitt mig selv til Herren, hører alt ham til, og i det fortrolige samfund som Herren har med den som frykter ham, bestemmes ogsaa hvad der skal gis.

* * *

Slik var det med den fattige enke som Jesus tok frem som eksempel blandt de mange, som gav i tempelkisten den dag han satt der. Hennes gave er blitt et ordsprog blandt folkene, ikke fordi den var stor, men fordi hun gav hvad hun kunde av kjærlighet til Gud og hans hellige hus. Med de rikes gaver kunde templet forgylles, men hvad hjalp det dem, dersom deres hjerter var kolde.

Det er ogsaa ikke først og fremst gavens størrelse det kommer an paa, men at den blir gitt av et glad og takknemlig menneske, som har gi sig selv til Gud. Blir der den rett fortrolighet mellom Gud og dig or pengene faar ogsaa Herren det som til kommer ham. Denne fortrolighet er den eneste maate hvorved vi kan bli fri i vort forhold til pengene. De han en forunderlig daarende makt og kan gjøre endog den som har faatt litet til trell. Overtolderen Sakkeus var bundet av sin store formue, men de han møtte Jesus og Guds kjærlighet strømmet imot ham, blev han en fri mann med ny og rik lykke, gleden ved aa gi. Det er Herrens velsignelse som gjør rik, det oplevet den fattige enke med sin lille gave, det oplevet den rike Sakkeus, da han delte ut sin formue.

Men størst av alt er dog at pengene, som saa helt hører denne verdensordning til, ved Guds naade kan faa evighetsbetydning baade for den som gir og den som faar. Jesus sier at de bidrar til aa knytte vennskapsbaand som varer ved i de evige boliger.

Derfor trenger vi denne søndag, naar der tales om pengene i Guds rike, aa be om at vor vilje til aa gi kan helliges, saa den blir like stor som vor evne. Da først faar Herren hvad der tilkommer ham. Amen.

Gud har mange bekjente, men færre venner. Hans bekjente setter pris paa aa avlegge ham en liten vitsitt søndag formiddag og ellers en gang i mellom naar de har tid. Men saa snart visitten er over, tenker de ikke mere paa Gud før de næste søndag igjen treffer ham i kirken. Hallesby.

D. L. MELBY

D. L. Melby av Birch Hills, Sask., etter en kort sykdom, døde den 29de September i alderen av 69 aar.

Melby var født i Østfaald, Norge den 29de December i 1872. Han udvandrete til Amerika aaret 1890. Arbeidet en kort tid i Eau Claire, Wis., senere ankom til Stanley, Wis. Dette var uten tvil en Guds ledelse, fordi som han kom til at bo hos en troende slaegting, som blev et redskab i Guds haand til hans omvendelse. Melby skriver selv om denne sin oplevelse i Indre Missionsvennen for ifjor — April Nr. 14 under titelen, “Tilbakeblik” Jeg citere følgende, “Hos ham (altsaa sin slaegting) blev jeg imidlertid boende. Han vandt snart mit hjerte, ikke saa meget ved sit vidnesbyrd som ved det liv han levte. Hadde ikke været der mange dage førend jeg syntes jeg var kommen ind i en ny verden. Jesus begyndte at gjøre sit indtog i mit hjerte. Underlig! Det nytestamente jeg ikke hadde aapnet siden det blev lagt dit (i hans kuffert) i Norge, maatte nu skaffes og bruges med flid.”

Aarene 1895 til 1900 var han elev paa Sakarias Skolen i Minneapolis, men paa grund av sykdom maatte han gi op sin skole utdannelse.

I 1901 blev han gift med Elise Mathilda Hanson av Stanley. I flere aar virket han som religion skole lærer of kirke sanger. Flyttet til Beaubier, Sask. i 1909 hvor han boet med sin familie til 1929 da han flyttet til Nordre Sask. Levet saa en tid ved Melfort og Kinistino, og kom til Birch Hills i 1935 hvor han levte til sin død.

Han efterlader sig hustru, Elise Mathilda, syv barn, Anna, (Mrs. Walter Hanson,) Elvin, Daniel, Victor, Elsie, (Mrs. W. P. Folstad,) Palmer og Harold, en søster som lever i Minneapolis, ogsaa elleve barnebarn, samt slægt og en skare av venner.

Melby blev begravet Lørdag, den 3je Oktober under stor deltagelse, til trods for den travle tid. En mange mindekranser blev git til hans minde. Gudstjeneste holdes i Birch Hills kirken, og han blev begravet paa Sarons gravlund, nær Hagen, Sask.

Melby var en from, opriktig og alvorlig kristen. Han var grundig i ordet. Det kan med rette siges om ham, at han grundet paa Herrens Lov dag og nat. Det som isaer præget hans liv, var hans dyb erkjendelse av sin egen synd og udelighed, men dog en klar og bevist tro paa at Kristus og Hans Søns blod renser i fra al synd. Han var en bønnens mand. Det var varme og ild i hans bønner, og det fik alle de som var med paa bønnemøtene opleve. Han var medlidende og forstaelsefuld i andres synspunkt, men hadde ingen brug for vane kristendom, — det maatte syndserkjendelse og levende tro til.

Han gav klare vidnesbyrd og forkyndte Guds Ord ret. En elsker av god musik og aandelige salmer. I sin yngre aar ledet han kirke kor, og mange har kjære minder ifra de dager han virket iblandt de unge paa Prærien. Han tabte aldrig sin interesse i de unge, skjønt i de to siste aarene hadde han ikke kræfter nok til at være med at synge. I smaa barn var han glad, og de var glad i ham.

Melby var aktiv i Laegmands virksomheden i alle de aar han levte i Canada. Han var sekretar for Nordre Sask. Indremissions forening i mange aar. Hans syn paa dette arbeide var, at lægmaends kræfterne skulde benyttes i samarbeidet med prestebroðrene. Paa ingen anden maatte

ET RENT HJERTE

Salig er de rene av hjertet ti de skal se Gud. Matt. 5:8. Naar jeg føler i hjertet tilbøielighet til synd, verdslighet, utaalmond, sandselighet, vrede, osv. felder da ikke dette ord mig? Kan jeg da høre til med hine salige? Naar apostelen skriver, paa kalder Gud av et rent hjerte, og jeg stundom under bønner kan kjende mig ikke blot adspredt og koldsindig, men endog optat av urene tanker og begjeringer hvad skal jeg da tenke om min omvendelse? Hertil kommer Akta 15:9. Han renset deres hjerter ved troen, hvorav det fremgaar at et renset hjerte blir dem til del som ret omvender sig og tror. Saa ofte formørkes naadens himmel for mig ved tanken paa det rene hjerte. En sand omvendelse og tro medfører et rent hjerte. Det kan ikke adskilles, — lyset kan ikke skilles fra solen.

Den sande omvendelse er ikke betinget av et rent hjerte, det er ikke det nye livs aars ak, men det er en nødvendig egenskap ved en egte omvendelse, med derav følgende troens liv. Da blir man ikke et Guds barn paa grund av et rent hjerte, men fordi man er et Guds barn, derfor har man det. Vi siger heller ikke at solen blir sol fordi den lyser, men fordi den er sol derfor lyser den. Her spør vi: Hvad forstaaes i skriften med “et rent hjerte”? At vi føler megen urenhed i vort indre liv, at alle slags synder melder sig at vi endog merker kjærlighet til en viss synd, og ikke synes at hate den, eller har en ren vilje til at bli den kvit —alt dette staaar ogsaa for os som et bevis paa at vi mangler et rent hjerte. Er denne betragtning rigtig, da skulde et renset eller et rent hjerte vere ensbetydende med at der ingen synd eller urenhed var tilbake hos den som hadde dette rene hjerte og hørte Kristus til.

Men let ltt lenger: “Men de som hører Kristus til har korsfestet kjødet med dets lyster og begjeringer.” Man siger ikke at de som hører Kristus til er rene for de onde lyster og begjeringer. Tvertimot siger han at de har saadanne, og at deres kjød og syndige natur er saa uren og fordervet at den maa uavladeligt korsfestes. Han siger dette om de som hører Kristus til. Var et rent hjerte ensbetydende med et rent kjød, eller syndefrihet, hvor blev der av den

vilde han at arbeidet skulde drives, og ofte uttalte han til mig, at preste brødrene og lægfolket maatte virke hand i hand om der skulde bli nogen velsignelse.

Som medlem og ældste av menigheden i Birch Hills stod han mig bi i arbeidet. Han var ikke av dem som gav samtykke til alt. Han talte lige frem, og sa sin mening, men man kunde ogsaa si sin mening til ham og dog skilles med god forstaelse og venskab.

Samfundet, læg brødrene, menigheten og dens prest, og ikke mindst hjemmet, hvor han var høit agtet og elsket, har mistet en trofast ven og medarbeider i Guds rige her paa jorden.

Det kunde nævnes her at Melby som en ung mand hadde agtet sig at gaa ind i preste gjerningen, men som før nævnt, blev dette hindret paa grund av sykdom. Dette blev ham til stor skuffelse. Derfor var det ham til stor glæde at hans yngste søn, Harold, vilde vie sit liv i denne gjerning. Harold er nu paa presteskolen i Saskatoon.

Tilslut siger vi tak til Gud for broderen han gav os. Han efterlader sig en stor skare venner. Maa hans vidnesbyrd og liv bli til velsignelse for de efterlatte og vennefloken. Velsignet være hans minde.

P. Lerseth.

En Røver —

En predikant hadde engang følgende merkelige samtale med en mann som paastod at han var en kristen:

“Har De begynt aa høre Guds ord i noen menighet?”

“Nei,” var svaret. “Den døende røver gikk ikke i noen menighet, men han gikk allikevel inn i paradis.”

“Har De fortalt Deres venner og naboer hvad Gud har gjort for Dem?”

“Nei. Den døende røver talte ikke med sine venner og naboer, og han gikk dog allikevel inn i himmelen.”

“Har De gitt noe til Guds saks fremme?”

“Nei. Den døende røver gav heller aldri bort noe, og han blev allikevel salig.”

“Det forekommer mig dog, at der er en forskjell paa Dem og ham: han var en døende røver, men De er en levende.”

Naar en kristen faar et kjent og berømmelig navn, bør han være forberedt paa at Satans fristelser blir enda større og farligere enn før.

Gud vil ikke la jordens konger, fyrster, herrer og vismenn stille verdensurets viser for sig; han vil selv stille den. Vi skal ikke si ham hvad klokken er slagen; det vil han si oss. Luther.

strid mellem aanden og kjødet hos den troende hvorom skriften ofte vidner. Det rene hjerte er den redelige og villige aand. Kristi aand i os som strider imod kjødet. Det er den nye Guds natur som vi delagtiggjørrers i ved den nye fødsel saa snart en synder faar tro sig benaadet. Da tendes der en lys i sjelen til Guds lov. Rom. 7:22, en kjærlighet til Guds vilje eller bud. Før var synderen red Guds hellige lov og ønsket at den ikke var til. Etter at troen er kommet, er det omvendt. Man elsker nu loven og vil heller end alt følge den uten tanke paa at fortjene noget derved. Apostelen Johannes betegner denne nye villige aand som er det rene hjerte, Gud sed, som blir i den som forblir i Jesus. Ved udtrykket “rent hjerte” forstaaes i almindelighet kjærligheten, sjelens inderlige lengsel og atraa. Et rent hjerte vil derfor si, kjærlighet, lyst lengsel etter det som er rent, Gudvelbehagelig, og elskelig. Tro ikke at det rene hjerte befri os fra vor naturlige fordrivelse, eller vort syndige kjød.

Aanden og kjødet, det nye og det gamle menneske, Kjærligheten til synden etter den gamle natur—disse magter er hinanden motsatte hos en kristen og begge gir sig tilkjende hos hver den som lever livet i Korsets lys. Kjødet begjærer mot annen, men aanden mot kjødet, men disse staaar hinanden imot. Gal. 5:17.

Noget sikrere bevis paa at det rene hjerte fattes gives derfor ikke end naar mennesket savner denne indre vilje, lyst eller lengsel etter at korsfeste sit syndige kjød, men er enig i dens lyster og begjeringer. En saadan vil holde hvad der er kjodeligt for uskyldigt, samt er tilfreds med sig selv mit i syndelivet. At saadanne selvbedragne ikke desto mindre kan tale meget sandt og godt om omvendelse og tro, gjør ikke deres stilling mindre fordømmelsesverdige.

At saadanne ogsaa er fremmede for den strid mellem aanden og kjødet, som Paulus omtaler, det ligger i sakens natur.

Hvor ganske anderledes forholder det sig ikke men dem som har faat det rene hjerte besidder aanden, og derfor atraar det aandelige. —G.

Education To Cope With Aftermath

By Homer P. Rainey
President, University of Texas

A certain type of mosquito carries malaria germs, so avoid mosquitoes.

Typhoid fever may be contracted by drinking polluted water, so be careful to drink pure water.

Smallpox is a terrible disease but it can be prevented by vaccination.

These are facts that every grammar grade child knows and takes seriously. Scientific education, presented through an intensified program in the schools, sees to it that youthful America is forewarned against the causes of many illnesses, with the result that a high standard of health is maintained. Malaria typhoid, smallpox and other diseases are recognized as results of germs that boys and girls can avoid by applying the common-sense information they have learned in the classroom.

Why not the same type of education about alcohol?

Health, social service and safety are being continually confronted by the effect of alcohol on the minds of young people of today... If we are going to cope with the aftermath and effects that alcohol affords to the minds and character of young people, we must stress the importance of adopting a basic educational program.

From—The Voice.

One Dollar

Roger Babson, famous economist said:

"\$1 spent for a lunch lasts 5 hours.
\$1 spent for a necktie lasts 5 weeks
\$1 spent for a cap lasts 5 months.
\$1 spent for a car lasts 5 years.
\$1 spent for water power or railroad grant last 5 generations.
\$1 spent in service of God lasts for eternity.

The Great Lakes Naval training station choir, directed by Chaplain Hjalmar "Spike" F. Hanson, appeared on the Swift and Company program at the Chicago Palmer House Thursday evening, August 20. After the choir had sung three numbers a check for \$100.00 payable to Navy Relief from Swift and Company was presented to Chaplain Hanson. At the completion of the fourth number, the toastmaster stopped the concert and made the announcement that an individual wished to give a \$100.00 gift. Another number was sung and the choir was again stopped by a \$100.00 gift from the delegation from Minneapolis and St. Paul. By the time the concert was finished \$600.00 had been promised for Navy Relief. The choir, organized and directed by Chaplain Hanson, sings an entire program of hymns. Stanley Johnston, Chicago Tribune journalist, recently reported that Great Lakes choir members aboard the Lexington were singing these hymns while they were fighting fire and the ship was sinking.

—Lutheran Herald.

The Lord and Me.

The Lord had a job for me
But I had so much to do
I said, "You get somebody else,
Or wait till I get through."
I don't know how the Lord came out
But he seemed to get along;
But I felt kind o'sneaking like—
Knewed I'd done God wrong.

One day I needed the Lord,
Needed Him right away,
But He never answered me at all,
And I could hear Him say,
Down in my accusin' heart,
"Black boy, I've got too much to do;
You get somebody else,
Or wait till I am through."

Now when the Lord He have a job
for me,

I never tries to shirk;
I drops whatever I have on hand
And does the Good Lord's work.
And my affairs can run along
Or wait till I get through.
Nobody else can do the work
That God marked out for you.

WOMEN'S MISSIONARY FEDERATION

Mrs. J. R. Lavik, Editor, — Luther Seminary, Saskatoon, Sask.

I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee.

Jer. 31, 3.

Through the love of God our Father
All will be well;
Free and changeless is His favor,
All, all is well;
Precious is the blood that healed us,
Perfect is the grace that sealed us;
Strong the hand stretched out to shield us;
All must be well.

* * *

Attention, Please!

The following appeal has been received and we are glad to bring it to our readers. We are sure it will meet with a hearty response.

The Norwegian Branch,
Canadian Red Cross Society,
1244 St. Catherine St. W.,
Montreal, Quebec.

We have received two important requests. The first is for 1000 heavy white socks (raggesokker) for the Royal Norwegian Army. They weigh 9 oz. The second is for 800 blanket covers (trekk) for Norwegian hostels in Great Britain. They take about five yards.

We are appealing to our groups and individual members and friends to assist us in filling these very important orders as promptly as possible. Let us know how much wool and material we may send you. Both are free. Knitting needles size 6 may be purchased from us at ten cts. a set of four.

Madeleine L. Steen, President.

Our W.M.F. And Ladies' Aid Work.

(Part of a talk given by Mrs. B. Kvien, Millet, Alta., to a local Ladies' Aid of Vancouver, B. C.)

The mother of Ladies' Aid work in our Church, Gustava Blom Kjelland, was born in Kongsberg, Norway in March, 1800. She did not begin school until she was ten years old, but music and sewing had interested her from earliest childhood. When she was twelve years of age her father died, and she then had to help her mother in supporting the family of eight. She did this by taking in sewing, often busy from early morning till late at night.

When she had reached the age of twenty-four she married her schoolmate, Gabriel Kjelland, then a pastor. In 1840 they both attended a Mission Convention held in Stavanger where, quoting Mrs. Kjelland, "I was very much impressed and gripped by what I heard and very much ashamed that I had been so lukewarm towards missions."

Gustava Kjelland went home with a new vision, and with the interested help of three friends organized the first Ladies' Aid in their own little parish in Lyngdal, Norway. The first meeting was opened by singing, "In Jesus' name our work must all be done." Quickly their hands got busy, carding, spinning and knitting, all bringing their own tools with them. Coffee and sandwiches were served. A mission box was placed on the table into which their humble gifts were dropped. Thus, according to Mrs. Kjelland's own words, the little mustard seed that soon spread over all of Norway was planted.

But not only did the movement spread over Norway. With the early emigrants it moved to America and has continued growing until today it has reached the status of the Women's Missionary Federation of our Church.

The present organization was effected under the inspiring and consecrated leadership of our own now sainted Lina Dahl. She was a great worker for missions. When one goal was reached, she would start working towards another.

A project close to her heart was the building of Mission Cottages for

Earth's Sweetest Story

By Grace Noll Crowell

Oh, Mothers, are your children young tonight?
Are their eyes starry with life's wonderment?
Gather them close within the circling light
Of fire and lamp; tell them of Jesus, sent
To lie upon a stable's fragrant hay:
A little babe, the earth's own Savior, King;
Tell them the story, give them this gift, I pray,
For now and for their future comforting.

No greater thing can any mother give
To any child than this great glorious truth;
Foundation on which lives may build and live.
Oh, lay the rock of faith while there is youth!
So swift the years will carry them away
Beyond your reaching hands, your voice's call...
Give them the things they cannot lose, today;
Give them the Christ, the greatest gift of all.

Mrs. Hans Ruud, Ostrander Minn.
(Age 73—Had three daughters and three granddaughters present at the banquet.)

"No other poison causes so many deaths or leads to or intensifies so many diseases, both physical and mental, as does alcohol in the various forms in which it is taken."

—Dr. Emil Bogen.

missionaries home on furlough. Several of the W.M.F. departments, such as the Mission Box department, were organized during her term of office; channels through which our women, scattered all over the United States and Canada, can systematically give towards the missions of the church.

In 1922 after a life of consecrated service in her beloved church Lina Dahl was called to her reward.

Since her time the work of the W.M.F. has continued to grow and develop under the leadership of other able and consecrated women, until today the organization claims over 100,000 members, making up about 2,700 societies. Surely the mustard seed planted by Gustava Kjelland in 1840 has grown into a powerful plant. The work as carried on by the W.M.F. is worthy of our careful study, worthy of our loyal support. Back of all its activities in all departments is the one aim, the saving of souls.

In the widespread Canada district, Mrs. J. R. Lavik served as the first district president. Through her and the efforts of later efficient presidents, we as L.A. members, have learned to see the need of helping along the work both in a spiritual and financial way.

The women of old have paved the way for us, friends, and we are to continue. Let us use the talents and means that God has given us to His honor and glory. So often we hear, "I can't do anything and I have so little to give." Let us not forget God knows our talents and our means and how we are using them. His promise is, "If we give one that thirsteth a glass of water in His name it shall be rewarded." Well, you say, "I can't get interested as I should be." The Lord says, "Come unto me." Read the bible. Keep the church papers and read them. Use the W.M.F. free literature. The News Bulletin should have a 100% subscription in every Ladies' Aid. Attend Bible Camps. Do as Gustava Kjelland, attend conventions. And you will experience an inner glow, while worldly pleasures leave an empty hollow.

Members Honored.

A W.M.F. In Memoriam certificate was presented the bereaved family in memory of the late Mr. T. T. Jevne, Millet, Alta. by friends of the Vang congregation and district. Mr. Jevne was a charter member of the congregation.

At the same time a Life Membership certificate was given to Mrs. Jevne. She has been an active member of the Ladies' Aid for forty years. She has served the congregation as organist for more than twenty years, also acting as choir director during the earlier years.

May God give her strength in her sorrow and grant that we may have her in our midst for many years to come.

B. K.

The Yorkton W.M.F. Circuit Meeting.

The W.M.F. of the Yorkton circuit held its spring meeting at Preeceville, Sask., Rev. Ostrem's charge, June 6, 1942.

We were fortunate in having as guest speaker, Mrs. Geo. Hendrickson, District president, whose stirring and challenging message left us with this question, "What have I done to bring a soul to Christ?"

The importance of prompt reports where and when required was stressed. Especially was the importance of sending in the triplicate cards correctly filled in, emphasized.

The officers elected were: President: Mrs. J. A. Berge, Melville; Vice-President: Mrs. Knutson, Daulton; Sec. Treasurer: Mrs. J. H. Rostad, Southey.

Department Secretaries: Mission Box—Mrs. Kvenshagen, Preeceville; Christian Nurture—Mrs. J. Berg, Birmingham; Historian—Mrs. Urness, Bulyea; Life Memb. and In Mem. — Mrs. Carlson, Preeceville; Cradle Roll — Mrs. Karstad, Atwater; Thankoffering — Mrs. Fløtre, Bulyea. We had a good representation and an offering of \$17.95 was lifted.

Mrs. H. J. Rostad, Sec.

Edmonton Circuit W. M. F. Officers

President: Mrs. P. Bjornson, To-field; Vice-Pres.: Mrs. J. Holte, Kingman; Sec'y Treas.: Mrs. C. Erickson, To-field.

Department Secretaries:

Mission Box: Mrs. O. Olson, Sedgewick; Life Membership and In Memoriam: Mrs. H. S. Peterson, Viking; Cradle Roll: Mrs. N. Sand, 11921, 95th Street, Edmonton; Historian: Mrs. D. Ireland, Ryley; Christian Nurture: Mrs. L. Grosland, Holden; Reading Project, Mrs. Pedel, Irma.

We remind each ladies aid in our circuit to send \$5.00 to your Circuit Treasurer for the China Bible Woman's Fund and one dollar for circuit expenses. Also send \$1. to the District Treasurer Mrs. G. Hoyme, Camrose, for District expenses. Help our department secretaries by sending a report when your 1942 term has been completed.

Mrs. C. Erickson, Secretary.

"A man under the influence of small quantities of alcohol has no right to believe his own senses."

—Woodhead.

Dr. F. R. Mott, English specialist in mental diseases, says: "Acute alcoholic intoxication is insanity in miniature."

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